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# TRAINING TABLES



**EDUCATIONAL AND MEDICAL WORK**

*Board of National Missions of the Presbyterian Church in the U.S.A.*

*156 Fifth Avenue, New York, N. Y.*



# TRAINING TABLES

## *Educational and Medical Work*

**T**HE report of the educational and medical work of the Board centers this year around three main points: the basic policies underlying this aspect of the missionary program; the effects of drastic budget reductions on the carrying out of some of these policies; and the gains which schools, hospitals, and community centers have made in adapting and strengthening their programs, despite the smaller funds available. This emphasis is the result of two major developments during the past twelve months. The first and more obvious one has already been mentioned, the heavy cuts in the budget of the Board. Serious as these cuts were, the stations saw in the situation a challenge first, to make the inevitable adjustments on the basis of policy rather than on that of mere expediency; and second, to make even more effective the activities which were retained as the most essential. As a result, while many curtailments in educational and medical services were reported, it is evident that the work as a whole has not been at a standstill during the year; rather, that real gains have been made in strengthening and adapting the programs in line with the Board's basic policies. The second development was the launching of the Government's recovery program and the setting up of the CWA, the PWA, the FERA and the CCC Camps to cope with the pressing problems of emergency relief. While these organizations are temporary only, still their activities in using local, county and state leadership and in providing employment have, most fortunately, relieved the stations, for the time being, of the heavy extra burdens which they were carrying.

### **Basic Policies**

Since the numerous changes and adjustments on the field have been made in the light of the Board's broad, general policies for its educational and medical work as a whole, it would be well to review these policies before describing the curtailments which have been made or, what is more important, the constructive achievements of the year. Briefly, they are as follows:

1. That the work of every station should be an integral part of the Board's total program which, according to the charter of the Board, aims at "the extension of Christianity and the Gospel of Christ in all its fullness, and His service in all its implications." This means that while the specific emphasis may vary from station to station according to the type of work carried on, schools, hospitals, and community centers are all expected to contribute to the evangel-

istic work of the Board, through direct evangelism (as in the case of the schools in particular), through whole-hearted cooperation in the program of the local church and the local pastor where both are present, through the provision of leadership for religious activities where there is no local church or resident pastor, and through such general activities as have for their aim the development of local leadership and the raising of the whole level of living so that a more truly Christian community may result.

2. That the work of every station should be related to the program of the Board for the area in which it is located. Today no institution can be considered an entity in itself. Each station must see its individual task in relation to the needs of the area in which it is located, to the other missionary enterprises at work in that area, and to the definite and specific contribution which it can make to the entire program for the area.

3. That the program at each station should be developed to meet the needs of the community or communities (local or more remote, as in the case of boarding schools and homes) which it touches. Such programs must be preventive and constructive rather than merely remedial. They must aim to improve the life of the community as a whole, along religious, social, recreational, health and economic lines. Above all they must work toward leading the people of the community into full responsibility for the program as rapidly as possible.

4. That the service of every station should be maintained at the highest possible level through the appointment of well-trained Christian workers adequately prepared for their specific work, the maintenance of professional standards, and the provision of adequate buildings and equipment of standard grade.

5. That the program of every station should be flexible rather than static so that it may be readily adapted, altered completely, or abandoned as changing conditions demand.

6. That every station should cooperate with other existing agencies in its area, both public and private, to prevent overlapping and duplication of effort.

It is obvious that not all of these policies could be carried out successfully in a year of financial retrenchment. The sacrifice can be seen clearly if the curtailments on the field as a whole are summarized.

#### **Limitations of the Year**

In the first place, it has been impossible to keep equipment up to standard grade and property in good condition. Equipment and property have suffered at every station, both large and small, postponement of the purchase of needed equipment and the making of repairs being reported by all. Every housekeeper knows that neces-

sary as this saving has been temporarily, it is poor economy in the long run as, owing to deterioration, replacement and repairs will cost more when finally made. It is also a poor economy educationally since the educational value of keeping property clean, in good condition, and well cared for is incalculable.

In the second place, it has been difficult to maintain professional standards, especially in regard to personnel. The seriousness of the cuts in missionary personnel can be seen only by considering the cumulative results of the reductions of the two past years. In this period the reduction in the number of missionaries in this phase of the Board's work has totaled fifty. Of these, twenty-nine workers were dropped while twenty-one retired and were not replaced. All missionaries have had three cuts in salaries, smaller salaries being reduced approximately seventeen per cent and larger salaries twenty-one per cent below the original levels. While the morale has remained at a strikingly high level, the effects of these reductions should not be underestimated. The small cash salaries now being paid mean that many missionaries are struggling with heavy financial burdens. From the professional angle the reduced salaries are handicapping workers in securing further training. One executive writes: "It is essential that the staff keep wide awake by maintaining a touch with leading educational thought at the best universities and teachers' colleges. Formerly, many of our teachers did so through advanced study during the summer, but under constant salary cuts this is no longer possible and this past summer not one member of our staff found it possible to afford such study." The reduction in the number of workers has been severely felt by a number of the larger stations, the executives mentioning specifically the difficulty of upholding professional standards in the face of the heavy responsibilities placed upon the workers who have remained.

In the third place it has been difficult to maintain the scope and the variety in the programs of the individual stations, in other words, to reach as large a group as formerly and to continue all the activities which have been developed in answer to definite needs. In the smaller stations, for example, the cuts have resulted in the withdrawal or drastic curtailment of missionary services at seven points. The day school at Sagua, Cuba, was closed while the community centers at Hurst, Kentucky, and Sycamore, Tennessee, were left unoccupied when the executives reached the retirement age. Executives also retired at Indian Wells, Arizona, and St. George, Utah, though in these cases they remained on temporarily as volunteers, without a grant from the Board, to give any services possible. Resident workers were withdrawn for the year from two of the Ganado Community stations, Allantown and Greasewood, the work being carried for the time being from Ganado. In general, the smaller stations were obliged to limit their work chiefly to their immediate communities.

This saved on the cost of gasoline but it meant the elimination of some of the Bible classes, as well as the care of the sick, the friendly visits in the homes, and other services which community workers have given. The number of evening socials, clubs and classes was reduced to save on light costs, hot lunches for undernourished children and manual training and sewing classes were dropped to save on the cost of materials, though all of these activities are vitally necessary in programs which are attempting to meet the needs of underprivileged groups.

At the larger stations some of the curtailments in the scope of the work and the activities carried on were even more striking. Four of the boarding schools, Ganado Mission, Menaul School, Dwight Indian Training School and Tucson Indian Training School, reduced their enrollments from one-third to one-tenth below capacity to save on food costs though this meant turning away hundreds of boys and girls who were potential leaders and who had no other school available. For the same reason Dorland-Bell School cut its school year from nine to eight months while the Marina Neighborhood House dropped the training class for Christian social service workers. Sheldon Jackson School and Dorland-Bell School closed practice cottages, so important in training underprivileged girls in home making, so that they might save on the cost of light and heat. Extension activities were dropped by several stations. Wasatch Academy, for example, eliminated the services of the Department of Religious Education in outlying communities, while the Mission Home in San Francisco cut travel in the interests of rescue work and follow up. It should be remembered also that the programs at the stations were affected by the reductions in personnel. To illustrate, the dropping of the sixth grade teachers at Menaul School and Allison-James School resulted in the elimination of the lowest grades which had been greatly needed opportunity classes for children from poor rural schools.

This is the dark side of the picture. The bright side is the fact that many of the policies outlined *were* carried out successfully and that all stations report some gains in strengthening and adapting their programs in spite of the smaller funds available. Achievements along three lines are to be noted in particular; evangelism, fitting the program to the needs of the community, and developing local leadership. The remainder of the report illustrates these achievements through brief reports from the individual stations.

### **Educational Work**

The educational work conducted under the Unit of Schools and Hospitals has been carried through nineteen boarding schools and homes, seventeen day schools, and thirteen community centers in seven fields, Alaskan, Oriental, Indian, Spanish-speaking, Mormon,

Southern Mountain, and West Indies. Schools for Colored People have been discussed in an earlier section of this report.

### *Alaska*

The two stations in Alaska, Haines House and Sheldon Jackson School, report a general improvement in the condition of the native people, due to the emergency work provided by the various Federal agencies. Both also write encouragingly of the effort which the Office of Indian Affairs is making to improve the native schools, this step being especially important at Haines, where the children in the Home attend the Government School.

At both stations the programs have been broadened to include wider community service in answer to local needs. At Haines House, where the church has been without a pastor since June, members of the staff took charge of the church services, morning and evening, conducted funeral services and carried on their usual duties of superintending and teaching in the Sunday school and leading a Westminster Guild. In addition, in an effort to develop leadership among the young people they organized a young people's Sunday school class and a native choir. While the children in the Home are too young for an active part in church leadership they did their share by cleaning the church during the summer months and helping at all times to keep it in good condition. Along health lines there has been an interesting carry-over into the community from the gardens which the children have had for some years, as a part of the Home's educational program of providing the more varied diet so needed by the Alaskan natives. Some of the local people asked for help in starting gardens so the farmer at the Home helped them to secure seed potatoes and gave instruction in plowing and gardening. The dairy at the Home, started about three years ago to provide greatly needed fresh milk for the children, many of whom have tendencies toward tuberculosis, is also being an object lesson as it is demonstrating the value of a silo in that northern climate and the fact that hay can be raised locally instead of being shipped in at an almost prohibitive cost.

One of the new community enterprises at Sheldon Jackson School is a garden project in which the student officers cooperated with the men of the adjoining native settlement. Seed potatoes were purchased by the students from the school relief fund and given out with the understanding that those receiving them would try to return a similar number at the end of the summer. While the season was not a good one the school felt that the venture was most successful as "a large number of the native people made an honest effort to help themselves, and the student officers learned a good lesson in working on a community project." This project developed as a result of the interest in gardening created by the very successful school gardens which have been

raised for several years now in the Sitka Experimental Farm loaned to the school by the United States Department of Agriculture. Another community enterprise has been the organization of a volley ball team of young people from the village which has been meeting twice a week in the school gymnasium and has been helping to meet a real need for wholesome recreation. About twenty-five usually attend, some being graduates or former students, with steadily growing interest and enthusiasm.

There has been a marked increase at Sheldon Jackson School in student leadership along religious lines. The school reports, "The most interesting development recently has been a movement among a small group of students to win others to Christ and to real commitment to His work. This has grown up spontaneously, and is visibly deepening the spirit of the older girls as they are meeting for prayer and a study of personal work methods. The biggest event of the year for our boys was the extension trip made possible through the cooperation of the Sunday school missionary, who, in February, took nine of the older boys and the boys' director on the 'Princeton' to six towns to conduct services, give inspirational talks and explain the aims of the school." The school also writes that the leadership developed through such student activities has carried over directly into native life. "Most of the elders and other officers of the native churches are graduates or former students of Sheldon Jackson. We have also sent out two missionaries, one ordained minister and six lay workers. Most of the officers of the Alaska Native Brotherhood and Sisterhood, organizations definitely pledged to work for the uplift of the home and community life, are, and have been ever since their beginning, former students and graduates."

### *Oriental*

The three stations in the Oriental field, the Presbyterian Mission Home and the Chinese Day School in San Francisco and Ming Quong Home in Oakland, report an improvement in the condition of the Chinese locally. While this has come in the main as a result of the work of the various emergency relief agencies, there does seem to be more readiness to admit the American-born Chinese to privileges formerly denied them, particularly along educational lines. For example, the Presbyterian Mission Home reports that a fine vocational school for girls, which had been closed to Chinese students, now enrolls three girls from the Home.

Changes have taken place in the programs of both homes during the year. Owing to the opening of the Mei Lun Yuen Home for Chinese babies, under a local board of directors composed of Chinese and Americans to whom the Board of National Missions turned over a special fund of \$11,500. which had been held for this purpose, the Mission Home was able to transfer there the group of young



children for whom they had been caring temporarily. This new home fulfills a dream of several years and is a forward step in getting a responsible local group to assume responsibility for these Chinese babies to whom the doors of the state institutions are still barred. At Ming Quong the need for providing adequate training in the field of homemaking, domestic service being the chief occupation open to Chinese women, has led to cooperation with the Central Trade School in Oakland where several of the older girls are now taking classes in child care, cooking, sewing, and the care of a home. A new development in the health field, to care for several of the younger children at Ming Quong who are tubercular suspects, has been the opening of Sunshine Cottage at Los Gatos, where special food, rest and out-of-door life has been provided for a small group. Since most of those in this group are state wards the money paid by the state for their care has practically covered the cost of operation of the cottage.

Ming Quong Home reports several gains in training for leadership. After three and one-half years of slow, persistent education the older girls on their own initiative organized a student Alliance. The Alliance has taken responsibility for some of the religious and social activities in the Home, is caring for much of the routine work such as answering the telephone and doorbell, and is also helping actively in the enforcement of rules and regulations, all, according to the executive, "with dignity and resourcefulness". Four of the high school girls have entered a regular teacher training class in a nearby American church, while the Home has organized a Junior Christian Endeavor Society so that the younger children are now responsible for a religious organization of their own. While the Home is too far from the Chinese community where the Chinese Church is located to carry much community service, every effort is made to cooperate in the church and community work. A new step this year has been the releasing of one of the Chinese workers at the Home one afternoon a week to visit in the community, in order to keep the Home in touch with former girls living there, to investigate cases of need where the Home might be of help, and to maintain a friendly contact in general.

### *Indian*

In the Indian field the work of the CCC Camps has been the most striking general development. While these are resulting in some greatly needed improvements on the reservations, the fact that they have given the Indians more money to spend just as prohibition ended, has, according to several of the stations, brought such a noticeable increase in drinking as to make it a real problem. Little change in the situation in regard to the Government Indian Schools is reported. While it is true that the work of some of the boarding schools has been still further curtailed, little has apparently been

done in the regions where the Board is working toward building the combined day schools and community centers which are expected to take their place.

At Ganado Mission in northern Arizona, numerous changes have been made in the curriculum to adapt it to the needs of the boys and girls from the still primitive Navajo reservation. Sewing for the older girls and manual training for the older boys have been added, the emphasis being placed on learning how to make simple, inexpensive articles which can beautify and improve life in a Navajo hogan. A home nursing class for the girls includes some work in child care, while the vocational training for the boys now covers, in addition to the work in the dairy, the poultry house and on the school farm, classes in tanning and silversmithing, the former being almost a lost art among the Navajos despite their large herds of sheep. A growing high school library is teaching the children to read for pleasure as well as for information and a class in music appreciation is also opening up a new field of interest. Wherever possible the classroom work has been tied up to local activities, advanced arithmetic being taught through cooperation with the school commissary in checking purchases and figuring food costs, a history class mapping the reservation to study the sections from which students come, and science classes studying the erosion and reforestation projects of the CCC Camps.

The community work, usually a prominent part of the program, has been crippled during the year. Owing to the reduced budget, resident workers were withdrawn temporarily from Greasewood and Allantown, and Tse Lani was closed for three months during the winter. At Cornfields the service was handicapped by the fire which destroyed the center in the summer. Until the insurance money was available and the building could be rebuilt the worker lived in a tent loaned by the friendly reservation superintendent. Despite these difficulties, however, Cornfields and Tse Lani had around fourteen hundred visitors monthly, while considerable visiting in the camps was carried on as usual. This community work is becoming increasingly important as the work of the Government, through the few day schools which have been opened, is developing a stronger community consciousness.

The year's work has been most effective along evangelistic lines. In addition to the usual Sunday school, Christian Endeavor, and church services at Ganado, services have been held regularly at five community centers, including Cornfields and Tse Lani. Selected groups of older students have taken great interest in these and have made a fine contribution to them. These students are now enrolled in a special interpreter's class in which they are studying Navajo under a Ganado graduate and learning how to interpret for the missionaries, as well as to give simple evangelistic messages them-

selves. Special evangelistic meetings were held in the spring "at the close of which twenty-five young people who had openly accepted Jesus Christ as their Saviour were baptized. A special meeting for the Navajo camp meeting was held also with the Christian Navajos assisting, and an elder in the Ganado Church as interpreter. At the close at least twenty men and women went forward to express their desire to be helped into the knowledge of how to live a Christian life."

Tucson Indian Training School in southern Arizona, is now seeing the fruits of its endeavor to develop a native leadership. The executive writes:

"In spite of the fact that our classroom work continues only through the eighth grade and that it is only in the last few years that we have made it possible for our older boys and girls to go to the public high school in Tucson, our graduates are found in many responsible positions. This applies to the men in particular, the women being found in their homes where they are demonstrating quietly but effectively what they learned here. In general, former pupils are the mainstays of the Indian churches on both the Pima and Papago fields. A few are in full time work, many more would be if there were means to pay the small salary required. Most of the men are farmers and several of the younger ones are setting the pace in farming on the Pima reservation where they are showing how to handle the farms in larger units than formerly. Some are engaged in various trades, painters, carpenters, mechanics, and one or two blacksmiths. It is surprising the number who hold Government positions. Go to any of the agencies around here and we will find former pupils of ours. At the hospital at Sells the two men employed there are Tucson boys. Over half of those engaged in responsible jobs connected with the agency went to school here. There are two trading posts at Sells which employ help and all of their Indian help received their education here. The percentage of our boys at Sacaton and Phoenix is almost as large."

The work of the superintendent at Tucson has been broadened during the year to include cooperation in supervising the churches on the Papago field. Indian lay leaders have been helped to plan their church work and to conduct services in the CCC Camps on the reservation. Since the great majority of the camps were in charge of Indians who are graduates or former students of Tucson and elders in the Presbyterian churches as well, a close tie-up was possible.

The Rosamond B. Goddard Home and Community Center in California was handicapped during most of the year by a fire which destroyed the girls' dormitory in April. Despite the fact that building generally was at a standstill, the petitions received from the Chamber of Commerce and other local groups testifying to the fine Christian influence of the Home not only among the Indians but on the white people of the community, led to a decision to rebuild, using the funds available through the insurance money and special gifts from the San Francisco Presbyterial Society and the Cascade Young

People's Conference. The new dormitory, named the Annie E. K. Bidwell Dormitory after Mrs. Bidwell, one of the early supporters of the work at North Fork, was dedicated in December. The real need for this work may be seen from the following: "Some of our strongest Indian leaders are former pupils. In practically all cases their homes are cleaner, morally and physically. They have broken very largely with old superstitions and are giving better support to schools, community improvements, health programs, and all forms of community betterment." A new development in community service here has been the cooperation of the mission with the two nearby CCC Camps, Sunday evening services having been held regularly by the director.

The new policy which was put into effect last September at the American Indian Institute in Kansas, whereby the Institute became a boarding home, the students attending the public high school in Wichita where their tuition was paid by the Office of Indian Affairs, has been most successful. The students have been very acceptable in the public schools and seem to have adapted themselves readily to the new situation. This change was not only a step forward along the line of the Government's policy of lessening the segregation of the Indians in separate schools, but was also a substantial saving to the heavily cut budget of the Institute. The Institute is now conducting Bible classes after school hours, a special course in Christian leadership for the older high school and college students being one of the new developments of the year.

Dwight Indian Training School in Oklahoma reports that a revised tuition plan, similar to those in most of the other schools, has been put into effect to help develop more of a sense of responsibility. Hourly wage rates have been set up, varying according to age, size, and ability, and each child does a certain amount of work weekly in payment of his tuition. Records are carefully kept so that the boys and girls not only know why they are working but just how their accounts stand at any time. In spite of the fact that Dwight enrolls many younger children a most unusual evangelistic record was made last year, twenty-five boys and girls uniting with the church and eleven others joining a special class which was organized.

The small day school at San Miguel, Arizona, and the two community centers at Wolf Point, Montana and Elm Spring, Oklahoma, all report a busy year. At San Miguel the increase in the number of pupils who had no other school available forced the community worker to take her place in the schoolroom. This meant the elimination of some of the Bible and sewing classes and the limitation of community visiting largely to Sundays. Despite a full teaching schedule, however, and the fact that the two missionaries have complete charge of the Sunday school, a Junior church, the prayer meeting and a teacher training class, they found time to visit in the CCC

Camps, visit in the homes for Bible reading and prayer and make a contact with the new Government tubercular hospital at San Xavier, one hundred miles away. At Wolf Point, the major task of the year was the moving of the mission house from its location near the river, where the property was being undermined, to a new and much more favorably located tract granted by the Government near the agency where the Indians congregate. In the midst of this moving the worker managed to hold four Vacation Bible Schools at different points on the reservation and to teach an adult class in a fifth. The chief development at Elm Spring was the holding of a three-day summer Young People's Conference in cooperation with the local church. This was a definite attempt to develop leadership and was received with such enthusiasm that the conference will probably be repeated another year and held for a longer period. It is interesting to see at all of these little stations how closely the workers are co-operating with the Government and the county along health and economic lines. At San Miguel space is provided by the mission for dental and eye clinics held by the Government doctor, and patients are driven in to the hospital at Sells when necessary. At Wolf Point the missionary is helping the Government doctor in the teaching of hygiene and home nursing and is cooperating with the county agent in four home demonstration clubs. Similar work with a Farm Women's Club is to be found at Elm Spring. The workers here have cooperated with the county health unit as well, helping with diphtheria inoculations in the public school and driving people into town when typhoid shots were being given there.

While the Salem Indian School at Chemawa, Oregon, where a religious work director is maintained, is one of the Government schools in which the work has been greatly curtailed, the enrollment being cut from eight hundred to three hundred and the curriculum limited to a two-year vocational course, the religious education activities have gone on as usual. The director writes, "Our young people are being trained for leadership by the actual doing of the work. It is significant that when the student council was chosen by popular vote this year four members came from the religious organizations, namely, the presidents of the Y. W. C. A. and the Y. M. C. A. and the vice-president and the secretary of the Y. W. C. A."

### *Spanish-Speaking*

New Mexico, where most of the Spanish-speaking work is concentrated, was able to keep many of her rural schools open during the year only because of the Federal relief funds secured through the CWA and the FERA. Now the state is faced both with the withdrawal of this temporary aid and with a drastic cut in the amount of money available for school purposes. It is no wonder, therefore, that state officials have been unanimous in urging the

continuance of the work of the two boarding schools and six day schools which are touching the Spanish-American population in the northern part of the state where poverty is greatest and the public schools most inadequate.

Numerous gains in the development of leadership and the meeting of community needs are to be noted throughout this field. At Allison-James School a community survey project has been carried on by the juniors and seniors who have studied the religious, social, health and civic problems of their communities in an effort to find ways of solving them. The girls have suggested numerous projects which might be carried on at home during the summer, and have prepared notebooks containing helpful materials assembled from many sources. Some of these, such as Bible stories, health and character stories, are to be translated into Spanish so that they may be used by little children or adults who do not know English. Menaul School is endeavoring to create a more scientific attitude toward farming through a new agricultural club and by putting the care of the chickens and the stock on a project basis so that students are now responsible not only for care, but for keeping an accurate account of costs and production. The manual training class has been experimenting with the making of Spanish type furniture, and the Spanish arts class has done carding, dyeing and weaving, these activities being designed both to develop an appreciation of local arts and to interest the boys in handicrafts of economic value. Both schools report successful evangelistic meetings and more responsibility assumed by the students for leadership in religious activities. At Menaul, for example, the Gospel Team was very active during the union evangelistic meetings in the fall when forty-one boys rededicated themselves to the Christian life and thirty-one made a public confession of Christ as Saviour. Allison-James writes that "twenty-two of our girls made a decision during our recent evangelistic meetings. Some are already church members but all felt the need of a rededication of their lives and a closer walk with the Master."

In the day schools perhaps the most important development, aside from those along health lines, has been the appointment to Chacon of a young man who is a native of the community and a graduate of Menaul and the State Agricultural College. In cooperation with Menaul and the county agent, he is developing the agricultural program so greatly needed in this whole section where methods of farming are still primitive, the range of crops limited, and livestock of low grade. He has started 4-H clubs at Holman and Chacon, held a number of discussion meetings for adults, conducted an agriculture class, and is planning numerous practical projects as soon as the weather permits. He has also been giving a greatly needed leadership for the boys and young men through manual training classes and athletics. He has entered enthusiastically into the program of

the church and is superintendent of the Sunday school, having been trained for this work through the Gospel Team at Menaul of which he was an enthusiastic member.

In the day school work as a whole it is encouraging to note the increasing amount of local leadership and the growing interest of the older people in wholesome recreation of all kinds. At Chimayo the men's club, the Caballeros de Cristo, has taken the responsibility for an evening each week of reading or games at the school. At both Holman and Chacon community projects for the building of recreation halls are under way, many adobes having been made as a first step. Embudo reports a lively interest in a new Literary Society which meets at the school and a good circulation of books from the school library opened to the community this year. Chacon has started an adult night school with classes in English, arithmetic, agriculture, craft work and Spanish. A reading contest is also being sponsored, while a men's glee club is proving popular. More local leadership along religious lines is also to be seen. Chacon and Holman have organized a union young people's society which has as its project for the coming year the organization of four new Christian Endeavor Societies in nearby territory. Holman reports further that all the officers in the Sunday school and half of the teachers are now members of the community. At Truchas the Sunday school superintendent took full charge of the "white gift" offering at Christmas while the Christian Endeavor Society volunteered to decorate the church and be responsible for the caroling on Christmas morning.

Forsythe Memorial School in Los Angeles, where the students are predominantly Mexican, reports a new piece of cooperation with the local Mexican work there. The school was open at Christmas time for young people from the Mexican Presbyterian Churches who came for several days of conference and study. The meeting was highly beneficial to the churches and also resulted in giving the school valuable contacts with potential students.

### *Mormon Area*

Wasatch Academy, the largest station in this area, lost its school and administration building by fire in April. Lack of funds made it impossible to rebuild, so temporary arrangements were made to provide classroom space in one of the dormitories, even though this meant reducing the number of boarding students one-fifth.

Both Logan Academy and Wasatch Academy, the two boarding schools in this area, are experimenting in breaking away from an academic course of study and offering courses more closely related to life needs. At Logan a careful study was made during the year of the homes of former and present pupils through personal visits where possible and through questionnaires. On the basis of the needs which were discovered, courses on motherhood and care of the baby and

on interior decoration have been added, and more intensive work is being done along the lines of nutrition and building up good health habits. One of the homemaking classes here carried out a most practical project recently by selecting an imaginary family and choosing a house for it after a careful inspection of several houses in town. They then worked out changes in the house, furnishings, and, in the light of the family income, an adequate but simple household budget. At Wasatch the girls are now taking home nursing, child care, sewing, cooking, budgeting, food study, textiles and interior decorating, while a manual training course for the boys emphasizes minor repairs around the home such as elementary plumbing and carpentry, simple concrete work, replacing window panes and similar items. Logan's study of local needs has also strengthened the work of religious education. A special course in vacation church school leadership was given in the spring and two teachers were sent out during the summer to assist in schools. A vacation church school was conducted at the Academy in June, enrolling eighty children and making many new contacts for the school. Through the cooperation of the local church more openings for Sunday school teaching by the girls have been provided and more responsibility has been placed upon them for the leadership of the church Christian Endeavor group. Although the religious education department at Wasatch was handicapped by the elimination of its extension work as a result of the cut in the budget, every possible opportunity of developing leadership through school and local church activities was utilized. Some of the varied channels mentioned by the school include preparing devotions for the Bible classes, writing and giving table blessings, putting on Bible dramas, planning programs on great hymns, conducting Sunday school classes and Christian Endeavor discussions, and so on.

No particular changes in their work have been reported by the four community centers. The following statement made by a local business man to one of the workers is, however, of value in showing the quiet, steady influence for good which these little stations are exerting in their communities. "Do not become discouraged because you do not see any immediate results of your work. Many people tell me what a blessing you have been in their lives and homes—your personalities, your ideals, just the fact that you are here means much to them. If a child came from school and were asked to tell what he had learned that day he could not do so, but a period of years would tell the story, and so it is with your work here."

### *Southern Mountains*

Reports from the stations in this field as to local conditions are, because of the size of the area covered, far from uniform. In some sections, apparently, Federal aid is being effective in providing employment, in lengthening school terms and in keeping health work



going, but in others, particularly the more backward and isolated portions from which students in the schools come, the need seems more acute than a year ago.

The four boarding schools and two boarding homes in this area have made decided gains in tying up their work to community needs and in developing student and local leadership. At the Asheville Normal and Teachers College in North Carolina the Junior class is studying a typical mountain community to discover the number of regular church attendants, standards and resources of religious, social and economic life, number and type of schools, distribution of wealth as shown by types of homes and manner of living and so on. As needs are revealed the students are then turning to the Normal's curriculum to see how concretely the courses offered are training the graduates to meet these needs successfully. A Religious Education Club, organized voluntarily by the students, is studying problems of rural churches, concentrating on methods, materials, organization and equipment for all ages which can be used successfully in the churches to which they belong. At Brittain's Cove, where the Normal has charge of the public school of seven grades which is used as a demonstration school, health conferences in charge of the Normal nurse have been started. These will give an opportunity for the examination of the school children and talks with the mothers on diet, disease, and care of children. Under the leadership of the pastor of the Normal church, who also supplies the church at Brittain's Cove, a new interest in the church as a house of worship is being shown. Men and women have repaired the steps, graded the yard to make a new approach, and cleaned and stained the inside of the building. This is a most valuable demonstration for the Normal students, many of whom come from communities where the little one-room churches are badly neglected.

At Dorland-Bell School in North Carolina an increased number of community activities has been carried on in addition to those reported last year. The recreation room at the school is now used regularly each week by four community groups, three of boys and one of girls, while the library which is open to the town is increasingly popular. Dorland-Bell girls and staff have taught in two night schools, the nurse has conducted a community First Aid course, while the new opportunity for service offered by the CCC Camps has also been utilized. Beginning with a class for illiterates here, the students have put on several worship services and have recently organized a Young People's Society. Extension work outside the community has also been tried. Girls have helped in the Sunday schools in a nearby parish and have organized and carried on a Junior Christian Endeavor Society at White Rock. During the Christmas holidays a careful survey of home Sunday schools was made and the practical information secured as to the conditions and

needs of small rural churches is now being used in the teacher training class for the older girls.

The Gospel Team at Farm School in North Carolina now numbers thirty-five with a waiting list of students who, according to the new constitution, must serve their apprenticeship on the school campus in the Young People's Societies, the chapel services and the Sunday school. The team has conducted services more widely than in any previous year and has given the school contacts with numerous mountain communities within a radius of one hundred twenty-five miles. Its work has been concentrated in four nearby settlements as an entering wedge for an intensive study by the Social Science Department to see whether Farm School can put on an all around extension program there. Agricultural aid, health work and recreational leadership in addition to the religious activities are some of the possibilities under consideration. The student leadership so marked in the Gospel Team has been extended to other phases of the school life as well. Older students have been appointed as supervisors in several departments such as landscaping, engineering and dairying and are also serving with members of the staff on all important school committees.

Mossop School in Tennessee reports several adaptations in the curriculum to fit it more closely to student needs. Algebra has been dropped and child study, art and music appreciation have been introduced. Recreation is also being stressed, the school having engaged the services of the recreational director from Berea for a week in the fall when singing, games, dramatics, and story telling were taught for use in home communities.

At Pattie C. Stockdale Home in West Virginia "responsibility has been shifted to student and community leaders whenever possible," writes the executive. "In our nine Vacation Bible Schools last summer an entirely new group of helpers was trained and used, and ten of our students have taught regularly in seven of our Sunday schools in the valley during the winter. Our church officers are carrying more definite assignments in community work, two being responsible for a Sunday school each week, teaching classes and superintending, and greater initiative is being shown generally. For example, a Ladies' Aid has just been organized at Amcagle under the leadership of the local women. The quality of leadership is being improved by a teacher training class for our students and by some staff supervision for all who are assisting in the work."

Langdon Memorial Home in Kentucky has made a fine community contribution during the year by securing increased interdenominational cooperation in religious matters. For the first time the Baptist, Presbyterian and Christian churches came together in a School of Missions, the eleventh for Langdon proper, with the result that the enrollment went over four hundred and the school had to be transferred from Langdon to the Baptist Church, the

largest in the community. The executive also reports that "The leaven of Christian influence seems to have been very quietly but very definitely at work in the lives of Langdon girls this year. After a prayer meeting service at Christmas when the executive explained quite clearly and simply the meaning of Christmas and suggested what the greatest gift might be, girls came one by one in the next few days to talk about questions which were puzzling them in their first step toward a Christian life. And so with no forced urging, but with real conclusions personally thought out, twelve girls announced their desire to join the church. Thus forty-six out of the forty-seven girls in our home are definitely committed to making Langdon the happy Christian family we want it to be."

Several new developments are reported by the community centers. The workers at Cranks Creek, Kentucky, feel that the outstanding work for the young people was the conference held at Smith the first week in September with local pastors, the Sunday school missionary and the community workers cooperating in a three-day meeting of young people and adult leaders. Planned to meet the needs of those who could not afford to attend one of the regular summer conferences, it was most successful in creating greater enthusiasm for the work of the local churches. Wooton Community Center, also in Kentucky, has noticed a decided turn for the better in civic consciousness, the new leadership coming, according to the executive, from graduates of the Board's schools. He writes, "It is interesting to note how the work done by home missionaries in the past is having its effects today. In this county alone graduates from our schools are now the county judge, the high sheriff, and the county superintendent of schools. Four of the field workers being appointed for rural case work are also from the schools, as are a host of others who are taking less conspicuous places of leadership." At Sulphur Springs, Kentucky, the little Sunday school has been divided into two groups, the adults and older young people, and the children. This step is making it possible to give more responsibility to the boys and girls in the eighth grade and younger; for example, one of the boys is serving as superintendent, another is secretary, one of the girls is song leader, and two others are teaching the little children.

The John C. Campbell Folk School at Brasstown, North Carolina, one of the interdenominational enterprises which the Board helps support, reports numerous community activities headed by local leaders. Chief among these are the men's and women's clubs, which have carried on helpful exchange visits with other settlements during the winter, and the cooperative associations which have still further increased and improved their output and so brought more income into the community. Located as the school is in the TVA jurisdiction it has encouraged a study of the Government's plans for the region.

the nineteen young people enrolled in the winter school being especially interested in the needs, problems and possibilities of the development.

### *Cuba*

The unsettled political conditions in Cuba made it exceedingly difficult to carry on the normal school work. The Board's nine schools were, however, more urgently needed than ever, first because of the chaotic public school situation with many teachers unpaid and striking for their salaries, terms shortened and the public high schools, closed for three years, not opening till December; and second, because of the general lack of organized agencies to care for relief and welfare work. The schools made every effort, therefore, to carry on as usual and, where local conditions permitted, to expand their community service.

At La Progresiva in Cardenas splendid emergency help was given the community by the school after the disastrous August hurricane which plunged the town into a state of desolation. The high school building was opened to the refugees, five soup kitchens were set up, and two members of the staff, at the request of the mayor, organized the central committee which distributed hundreds of dollars worth of clothing and provisions and the \$40,000 in cash given by the Red Cross, other agencies and friends, for immediate relief and rehabilitation. La Progresiva itself was badly damaged, but owing to the cooperation of students and friends in providing labor so that the small fund given by the Board might be stretched as far as possible, repairs were made promptly and the school opened the middle of October. An interesting addition during the year to the school's already strong community program, with its two organized centers at El Fuerte and Campinas, was the organization of three summer schools in the outlying districts for children without school privileges. The teachers volunteered their services and each child was charged the nominal sum of thirty cents, so it was possible to care for three hundred fifty boys and girls without any expense to the Board. In addition to this rural work, three of the teachers, aided by members of the church, organized and taught a Vacation Bible School in the high school building. At present a project for the erection of a small science hall by the students is under way, two-thirds of the cost being met by the school, and one-third by the Board from a small building fund. The local interest in this is noteworthy, partly because of the extreme poverty of the people and partly because of the evident growing readiness of the students for practical school activities such as building, their chief concern until very recently having been only in a formal, purely academic education. At Sancti Spiritus the Pueblo Nuevo Community Center has been opened with a day school of forty-three children, a Sunday school of ten classes, a Junior Christian Endeavor Society and an adult society. Already this little

center has brought more than six hundred twenty-nine people into contact with the Gospel through its various activities. The main school here is making a rather unusual contribution to civic consciousness through its natural history museum and history museum. Both adults and children have become greatly interested in adding to the exhibits and are developing a new pride in their community as a result.

All of the Cuban schools are so closely tied up with the local churches that it is impossible to say where the work of one stops and that of the other begins. Pupils in the schools are members of the Sunday school and Christian Endeavor Societies and teachers and older students and alumni are leaders in all church activities. Guines, for example, reports that one elder, two deacons, and thirteen officers and teachers in the local church are graduates or former students of the school. At Cardenas, "practically all activities of the local church are in the hands of students or alumni. The superintendent and seventy-five per cent of the teachers of the Sunday school, the president of the Christian Endeavor and the director of the young people's work, the teachers and leaders of all the five branch Sunday schools are from the student body, the faculty or the alumni." Schools and churches together carried out several relief projects during the year. At Sancti Spiritus \$250 was secured from leading men of the community and one thousand families provided with food at Christmas time. At Encrucijada the Young People's Society has become the agent of the town in distributing milk to poor families; while at Placetas, the children in the school, desperately poor themselves, brought their handfuls of rice, beans and other food supplies as Christmas presents for those in the church needier than they.

### *Puerto Rico*

Some most encouraging advances in tying up the program to community needs and in developing local leadership are reported by the Marina Neighborhood House at Mayaguez. Health work and wholesome recreation, both greatly needed in this underprivileged section, have been stressed especially. The mission library is now open to the community four nights a week with seven hundred volumes in circulation during January alone, and the lecture hall is being used increasingly for programs by local talent. The work with boys and girls has been extended by the formation of clubs for children from the nearby public school, a program of handwork, for which credit is given by the school, and of games being put on. Several activities carried by members of the staff of the Marina have helped in the development of leadership for the church. Elementary leadership training classes for the young people teaching in the Sunday school were held for several weeks after the mid-week prayer service, and later, after sufficient interest and support had been aroused, a regular teacher training institute was put on. From the

Young Men's Sunday school class taught by the executive of the Marina have come the present Sunday school superintendent and secretary, the president of the Christian Endeavor Society and the assistant boy scout leader, while the girls' club worker has developed three of the new Sunday school teachers and two leaders who are assisting in club work.

### *Negro*

In working out the set-up for the field in the light of available funds, the mission school program has been subject to drastic changes. Not only have schools been closed, but the policies governing those which were able to continue their services have been altered. In adapting the school work to the needs of the field schools have been merged, boarding schools have accepted day students, and all but two have become coeducational. In other words, our schools have become inclusive rather than exclusive. Instead of working with a select few of a certain type, they now work with and for all in their respective communities.

Ever since Mary Allen Junior College was placed in the Class A group by the Southern Association of Secondary Schools and Colleges young men have been eager to avail themselves of the educational opportunities offered there. Formerly this school matriculated girls and women only. However, with the economic depression, fewer girls were able to find the wherewithal to enter a boarding school. Since the plant was not being used to capacity by the girls it was decided not to exclude boys, but on the other hand to welcome them. With the curtailment of funds the Board could not increase the budget for Mary Allen, nor could it build a boys' dormitory, and so the men were admitted as day students only. So many day pupils enrolled that as a result this year Mary Allen Junior College was not only able to send to the Board the amount of receipts assigned but a generous surplus!

Both Margaret Barber Seminary, at Anniston, Alabama, and Harbison Agricultural and Industrial Institute, at Irmo, South Carolina, were unable to fill their plants with students able to pay for board and room in addition to tuition. Furthermore, in both of these localities the Board maintained day schools nearby. South Highland Day School was at the very entrance to Margaret Barber Seminary, while the Irmo Church Day School, located on Harbison Acres, was not more than a mile from the industrial plant. In both instances the Board merged day and boarding school. Margaret Barber Seminary, formerly for girls only, became coeducational, as did also Harbison Agricultural and Industrial Institute, which was formerly for boys. In both cases the schools not only have increased their enrollment, but have a more definite tie-up with the local community as a result of the admittance of day pupils.

With the closing of the academic work formerly offered at Bowling Green Academy, Bowling Green, Kentucky, the plant was turned into a home for students coming from rural and neighboring small towns to attend the Bowling Green public high school. Those in charge of the home are responsible for the extra curricular activities of the members of "the family" and guide each individual in the development of his religious life. Special classes in religious education are offered and the atmosphere of a Christian home is maintained. Student activities are largely worked out through a student council. Among other things this year they evolved a code of behavior which each resident pledged himself to observe.

Bowling Green Home is an institution whose pulse is also felt in the local community. Not only through music and pageantry do they promote interracial harmony but through active participation in things having to do with the mutual welfare of both races. Also, those at Bowling Green Academy have always shared what they have with those less fortunate. This year they had a large Christmas dinner for those who would otherwise go hungry. The girls have, as usual, done much Red Cross work. One of the interesting features of the Christian program at Bowling Green is the class of local ministers which meets for instruction in preaching and for training in pastoral work. While the economic situation forced the Board to close the doors of the secular class rooms at Bowling Green, the executives have been able to continue their emphasis on the Christian program of the Church as a whole.

Most of the changes the Board has been forced to make because of lack of funds have meant the blotting out of the work of the mission school in certain areas without being able to provide any substitute whatever. Such is the case in the closing of Monticello Academy at Monticello, Arkansas, and the score or more of day schools located in backward districts. In some instances, nearby boarding schools have been merged, thus putting the equipment formerly used by two schools at the disposal of one. Every one of our Colored boarding schools is endeavoring to meet the academic standards set up by the state and by the Southern Association of Secondary Schools and Colleges. Science laboratories and adequate specialized libraries are expensive. The reenforcement of such supplies from nearby schools often means that instead of two or three unaccredited, border-line institutions, one strong school of high academic standing is the outcome. The consolidation of Selden Institute, formerly at Brunswick, Georgia, with the Nannie J. Gillespie Institute at Cordele, Georgia, and the merging of Arkadelphia Presbyterian Academy, formerly at Arkadelphia, Arkansas, with Cotton Plant Academy, at Cotton Plant, Arkansas, are instances where this policy has been pursued.

The Mary Potter-Redstone-Albion Academy combination repre-

sents still another type of merger and brings out still another kind of cooperation. Last year both Redstone Academy and Albion Academy were boarding schools. This year they have been brought together as day schools under the supervision of the Mary Potter school executive. Their former boarding students are cared for at the Oxford plant while only day pupils are accepted at Redstone and at Albion. The interesting development here is that all of the teachers' salaries and maintenance in the two affiliated day schools are paid for by the two counties in which they are located. The Board lends the property and continues its responsibility for the Christian program carried on in each community.

One of the most inspiring results of drastic changes necessitated because of the curtailment of the budget was the way the alumni and former students rose to the aid of Haines Normal and Industrial Institute when the Board found it could no longer operate that historic school. Loyal to Lucy Laney, founder of the school, and with vivid memories of the sacrifices their former teacher and guide had made for them, they, too, determined to sacrifice for the cause. Undaunted by the general economic situation, they pledged \$5,280 for teachers' salaries. This was on June 3rd. By June 9th they had sent in \$500 and on June 16th \$700, and on June 22nd, \$20, a total of \$1,220. Similar contributions have made their way to the treasurer in a steady stream throughout the year. At this writing there seems to be every indication that they will make good their entire pledge.

Although fully accredited by the state, this year Barber-Scotia Junior College for women, located at Concord, N. C., recently affiliated with Johnson C. Smith University, set for itself the goal of being rated by the Southern Association of Secondary Schools and Colleges. They, too, were confronted with the fact that if this was to be done it must be accomplished without any large addition of funds. They set themselves therefore to "use what they had to make what they needed to get what they wanted." The chapel was accordingly refloored and stained; individual, movable chairs replaced the stationary, old-fashioned combination desk-seats; the dining room was removed from the sunless basement to the cheery first floor. As a result of all these improvements Barber-Scotia was accredited by the Southern Association. Because no great outlay of money could be expended some equipment required of Class A Schools could not be purchased. For the present, then, Barber-Scotia is rated as Class B by this organization, but Class A by the State of North Carolina.

Meantime, Johnson C. Smith University, at Charlotte, N. C., hitherto held back because of minor technicalities, soared ahead into the Class A group. Johnson C. Smith University is now in every respect one of the outstanding institutions for higher learning in the country. It is here, both in the regular college and in the Theo-



logical Seminary, that the majority of the Colored ministers on the southern field received their training. It is here, too, that the majority of the men who now teach in our schools, were educated. With the introduction of coeducation it means that young women can also be prepared here to teach and that therefore an even greater percentage of the leadership on the Colored field will be products of the mission school.

This year, without a single exception, our Colored schools have operated on reduced budgets. Salaries already pitifully meager, have been universally cut. The already overworked forces have been reduced, yet the personnel has seen the task as a whole and has met the challenge. Somehow they have kept going, have accomplished the impossible. While it is most encouraging to see what these self-sacrificing, hard-working missionaries have done in their determination to carry on Christian work, they can not so continue indefinitely. In fact the limit for effective work has already been reached. The missionaries cannot possibly keep up on such a high tension. If the church is to continue its ministry to the handicapped and the underprivileged, if it is to develop gifted young Negroes into strong Christian leaders, it must rally to the cause and go forward again.

#### **Medical Work**

The medical work under the Unit of Schools and Hospitals consists of the medical work proper of the three hospitals and the three health centers and the health work carried on by boarding schools, homes, day schools, and community centers. In the boarding schools, the chief gain of the year has been the growing emphasis on preventive health teaching through a study of nutrition and inexpensive balanced diets in home economics classes, through classes and conferences on personal hygiene and home sanitation, and more especially through courses in child care, home nursing, and first aid, the last two being set up in cooperation with the Red Cross and according to Red Cross standards. Nurses in two of the schools have taken special Red Cross courses during the year so that they might teach accredited classes, while several of the schools which have no school nurses are using the Red Cross materials in hygiene classes. Since many of the students come from communities where the nearest doctor is miles away and can be secured only at a prohibitive cost, the home nursing and first aid work is being adapted to home conditions and resources, so that students will have practical, if elementary, knowledge of what to do when emergencies arise.

#### *Indian*

The medical work in the Indian field centers around the Sage Memorial Hospital at Ganado Mission, Arizona, where a seventy-five bed, Grade A hospital with an accredited nurses' training school and a medical extension program is exerting a wide influence on the

Navajo reservation. The outstanding event of the year here was the graduation of the first class from the nurses' school, the two graduates, both Navajos, now being members of the hospital staff. At present the school includes fourteen students, from eight different tribes. The potential influence of this school in developing well-trained Indian nurses to cope with problems of Indian health is tremendous since, according to a recent statement from the Office of Indian Affairs, "great areas of Indian life remain practically one hundred per cent unserved in health, while the ultimately controlling tasks of health education, nutrition education, and preventive service generally, are spasmodically rendered, or not rendered at all." The school is now fully accredited by both the National League of Nursing Education and the American Medical Association, which means that its work is accepted by the Civil Service Commission which is responsible for examinations for the Indian health service under the Government.

### *Spanish-Speaking*

In northern New Mexico, where the medical program in the Spanish-speaking field is carried through the Brooklyn Cottage Hospital and the day schools, noticeable advances are to be seen in the preventive health work so needed in this region of poverty, isolation and woefully inadequate public health resources. The hospital conducted thirty-six clinics during the year, twelve in the day schools and twenty-four in Presbyterian churches, and gave thorough health examinations to the children in the schools at Ranches of Taos, Chimayo and Dixon. The amount of this extension work was remarkable in view of the distances and the bad roads and the decided increase in the number of patients at the little hospital proper with its limited staff of a doctor and two nurses.

Other preventive health work is reported by the schools. At Chimayo, three visiting doctors from Colorado who had become interested in the station through one of the missionaries, held a two-day tonsil clinic in November. In January, a four-day survey by the National Tuberculosis Association was carried on. The Brooklyn Cottage Hospital cooperated in both. The executive reports in connection with the survey that the health teaching in the school had evidently been effective as the nutrition reports were good for the most part and the doctors delighted with the general health conditions. At Ranches of Taos, when a typhoid epidemic broke out, the school took the initiative in securing a nurse through the State Board of Health and in providing serum. Beginning with inoculations for the children in the mission school and their parents, interest soon spread until the seven teachers in the public schools in the county brought their boys and girls for "shots" also. Further cooperation in community health came through a clinic at the school in the fall

when the building was loaned to a doctor from Taos for tonsillectomies for children from very needy families in a nearby plaza.

### *Southern Mountains*

Health work in this field is carried through two health centers, Mt. Pleasant, Arkansas, and Rocky Fork, Tennessee, and two community centers, Wooton, Kentucky, and Sunset Gap, Tennessee, which have small dispensaries. All of these are stressing preventive health work through clinics and health clubs and classes and are co-operating, whenever possible, with the county health units. At Mt. Pleasant, the preventive work during the year included the giving of shots for typhoid and diphtheria, with the serum provided by the county nurse, the putting on of the first Red Cross home nursing class ever held in the community, and the usual health classes in the public school, all of this in addition to the dispensary service and care of patients at the center, and the hundreds of nursing visits in the homes. At Rocky Fork the work has been seriously handicapped by the elimination of the County Health Unit with which the nurse had been working. This has made it impossible to secure the serums formerly given by the state, and has also cut out most of the clinics held by the state doctors. The nurses at both of these little centers are very active in the local church programs. At Mt. Pleasant the two nurses are teaching in the Sunday school, and leading the Junior Christian Endeavor Society and a Girl Reserve Club, while at Rocky Fork the nurse is helping with the women's sewing class, the choir, and the Christian Endeavor Society.

### *West Indies*

In Puerto Rico the long projected work of enlargement and alteration of the Presbyterian Hospital at San Juan is at last under way, thus fulfilling the promise made by the Board to the people of Puerto Rico when funds were given for this purpose at the time of the erection of the nurses' home. This change will increase the capacity of the hospital to one hundred beds and will give the more adequate space needed for the overcrowded clinic. One of the chief advances here during the year was the addition of a course in public health nursing in the Nurses' Training School. This type of work is especially needed in the Island, where, according to the report of the American Child Health Association in 1930, there is one physician to four thousand five hundred persons and one nurse for every five thousand persons. At the Marina Neighborhood House in Mayaguez, where the nurse is a graduate of the Presbyterian Hospital, the health work of the dispensary and clinic has become one of the most important parts of the program. Emphasizing originally remedial medicine to meet the immediate acute need in this poverty-stricken, overcrowded section, the clinic is now, through careful laboratory

analysis, health classes, the milk feeding station for babies and visits in the homes, stressing the preventive work which is the policy for all the health centers. A recent report from the nurse reads, "In the mornings the nurse is in the dispensary where she talks with the patients, some of whom have risen at one o'clock and walked many miles by the light of a torch or a lantern to get there. She explains what personal hygiene means and tells them how to avoid diseases, especially malaria and hookworm, the scourges of the Island. In the afternoon she visits in the homes where she talks about community and personal cleanliness, the education of the children, and about the church."

In Santo Domingo, the Hospital Internacional of the Board for Christian Work in Santo Domingo, one of the interdenominational enterprises in which the Board cooperates, has greatly extended its influence during the year. The daily average of patients increased from sixteen to twenty-three with a corresponding increase in operations, confinements and clinic patients, while a greater number of the patients came from remote places on the Island totally lacking in medical facilities. The nurses' association formed in 1932 by graduates of the hospital should be noted also, as it is the first and only organization of its kind in the Republic.

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# SUGGESTED PROGRAMS

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## WHAT YOUR MONEY DOES *In Schools and Hospitals*

DEVOTIONS: Theme, *Work*

SCRIPTURE: Philippians 4:1-7

Preparation: "Lord, Teach Us to Pray," by Emma Bailey Speer  
Chapter II, "Work and Prayer"

HYMN: *Send Thou, O Lord, to Ev'ry Place*

LEADER: Basic Policies in the Aspect of the Missionary Program (See p. 3)

MAP TALK: Locating the schools and hospitals supported by Presbyterian Women

a. Under the Unit of Schools and Hospitals

- 7 Fields
- 19 Boarding Schools
- 17 Day Schools
- 13 Community Centers

b. Under the Unit of Missions for Colored People

- 1 Field
- 17 Boarding Schools
- 8 Day Schools
- 8 Community Centers

ADDRESS: Signal Results: "Leadership"

at Sitka, Alaska,  
at Ganado Arizona,  
at Tucson, Arizona,  
in work of a Menaul Graduate,  
in the Mountains of the South,  
among the Negroes.

PRAYER

HYMN: *We've a Story to Tell to the Nations*

BENEDICTION

## SERVICE WITH SACRIFICE

DEVOTIONS: Theme, *What Is Prayer?*

SCRIPTURE: Matt. 6:5-13

Preparation: "Lord, Teach Us to Pray," by Emma Bailey Speer  
Chapter I, pp. 5-9

HYMN: *Prayer Is the Soul's Sincere Desire*

### PRAYER

LEADER: "Enough has been written of unemployment, poverty, and suffering to require no further comment. . . . All that was reported a year ago as to the steadfastness, courage, and patience of the missionary force may now be said with added emphasis after the additional testing of another year, much harder upon them in every way than was the preceding one. It is no new discovery that the life dedicated to Christian service has unrevealed resources ample to its need in times of stress, but it is a discovery which, each time it is made, adds new luster to the history of the missionary enterprise."

SACRIFICE (Address):

Equipment and Property

Reductions:

In missionaries—50 less

In salaries

Work limited

School term shortened

Enrollment reduced

Standards affected

RESULTS: (Three three-minute talks)

- a. Discontinued and consolidated schools
- b. Christian service for communities
- c. Spiritual advance

HYMN: *O Master, Let Me Walk with Thee* (to be sung as a prayer)

MIZPAH BENEDICTION

## U. S. GOVERNMENT ALPHABET IN MISSIONS

DEVOTIONS: Theme, "*The Urgence of the Hour*," by Jean MacKenzie.  
See Prayer and Service, 3c

SCRIPTURE: II Timothy 4:2-8

PRAYER: *For present-day guidance*

LEADER: The launching of the Government's recovery program and the setting up of the CWA, the PWA, the FERA and the CCC Camps to cope with the pressing problems of emergency relief caused a major development in our basic program. While these organizations are temporary only, still their activities in using local, county, and state leadership and in providing employment have, most fortunately, relieved the stations for the time being of the heavy extra burdens which they were carrying.

BRIEF TALKS: Missions Participating in the Service

1. ALASKA, Experimental Farm at Sitka
2. INDIAN, CCC Camps  
Papago Reservation  
North Fork, Calif.  
Elm Spring, Okla.
3. SPANISH-SPEAKING, CWA and FERA helped Rural Schools
4. SOUTHERN MOUNTAINS, CCC Camps, TVA at Brasstown

PRAYER

HYMN: *The Church's One Foundation*

